

# The Catholic Library World

OFFICIAL ORGAN OF  
THE CATHOLIC LIBRARY ASSOCIATION

VOLUME 3

JUNE 15, 1932

No. 10

## To the Members of the C. L. A.:—

With this issue, the *WORLD* completes its third volume. The officers and members of the C. L. A. owe a debt of gratitude to the editor for his splendid and efficient work, and to all who have so generously contributed to its columns during the year. It is, indeed, gratifying to know that our modest organ is already referred to as an authoritative source of information on problems of Catholic libraries and librarians, both home and abroad. Its columns are frequently quoted in the Catholic press. One of the main problems of our association at the annual convention a few weeks hence will be to establish definitely the future policy of this all-important activity. We want it not only to keep, but even to increase, its rich possibilities for the bettering of Catholic libraries and the helping of Catholic librarians.

Two other questions of major importance will come before us at our Cincinnati meeting—the *Catholic Periodical Index*, and the discussion of increased membership. Both have vital interest for every member of the C. L. A. The success of the *Index* is our great concern. And a large increase of membership is altogether essential to enable us to carry out our present and future plans.

On to Cincinnati, then, the more the better, to hear, think, discuss, and above all to help on in a kindly spirit the work of the Catholic Library Association!

In behalf of the officers of the association, I sincerely thank the members for the splendid spirit of cooperation and encouragement manifested throughout the year.

WILLIAM M. STINSON, S.J.,  
President.

## PROGRAM

### First Annual Convention of the Catholic Library Association

Music Hall, Cincinnati, Ohio, June 27 - 30, 1932

#### TUESDAY, JUNE 28th

*Presiding Officer*

REV. WILLIAM M. STINSON, S.J.  
President of the C. L. A.

##### Morning Session:

Mass.

General Meeting of the C.L.A.

*Paper:* REALIZATION OF IDEALS AND PURPOSES.

Rev. Peter J. Etzig, C.S.S.R., Secretary of C.L.A.

Discussions.

##### Afternoon Session:

*Paper:* ADVENTURES IN MAGAZINE TRADING AMONG CATHOLIC LIBRARIES.

Rev. Sylvester Brielmaier, O.M. Cap., Librarian, St. Anthony's Monastery, Marathon, Wis.

*Paper:* PLANTING THE SEED OF LIBRARY-MINDEDNESS.

Sister M. Gertrude, Librarian, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.

Discussions.

#### WEDNESDAY, JUNE 29th

*Presiding Officer*

REV. PAUL J. FOIK, C.S.C., Ph.D.  
Vice-President of the C.L.A.

##### Morning Session:

Business Meeting.

*Paper:* THE CATHOLIC LIBRARY WORLD.  
Mr. John M. O'Loughlin, Editor.

*Paper:* THE CATHOLIC PERIODICAL INDEX.  
Mr. Paul R. Byrne, Librarian,  
University of Notre Dame,  
Notre Dame, Ind.

Discussions.

##### Afternoon Session:

*Paper:* THE CARDINAL'S LITERATURE COMMITTEE.

Rev. Arthur J. Scanlan, S.T.D.,  
President, St. Joseph's Seminary,  
Dunwoodie, N. Y.; Secretary,  
Cardinal's Literature Committee.

*Paper:* SOME THOUGHTS ON INCREASED MEMBERSHIP.

Brother Francis H. Ruhlman,  
S.M., Librarian, University of  
Dayton, Dayton, Ohio.

Discussions.

#### THURSDAY, JUNE 30th

*Presiding Officer*

MR. PAUL R. BYRNE

Member Executive Committee, C.L.A.

##### Morning Session Only:

Elections.

*Paper:* THE MODEL CATHOLIC HIGH SCHOOL LIBRARY.

Sister M. Louise, Librarian,  
Bishop McDonnell Memorial  
High School, Brooklyn, N. Y.

*Paper:* THE CATHOLIC LIBRARY AND CATHOLIC ACTION.

Miss Agnes Collins, Librarian,  
*Catholic Action*, Washington,  
D. C.

## The Catholic Library World

Issued on the 15th of each month, except July and August.

John M. O'Loughlin  
Editor

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### THANK YOU!

The first year of the Catholic Library Association has come to a close. With pride we look back; we look forward with optimism. The *WORLD* has been a prominent factor in whatever success we may have attained. It has been the mouthpiece of the members. It has reflected their opinions. Because its columns have been cooperative, our monthly organ has performed the function its was designed to accomplish. Our readers have manifested an abiding interest in its development. In many instances, this interest has found expression in helpful articles bearing upon Catholic library progress. Hence it is, we claim no credit for the success of the *WORLD*. Were we a genius (no one as yet has caused us embarrassment even by insinuation!), we could not have made our columns so interesting, for they would have lacked that interchange of ideas which has been a marked contribution to the success of the *WORLD*. Our columns have been open to our readers. Happily, they have taken advantage of the opportunity.

In our first issue we appealed for cooperation. It has been accorded us with unstinted generosity. In the completion of the third volume of the *WORLD*, such cooperation has been translated into success. And as long as this cooperation is proffered and accepted, the *WORLD* must be a success. With profound sincerity, then, we thank the entire membership for their frequent expressions of good will. More particularly, we offer our deep gratitude to those who have contributed to our columns. Though our job as editor has been no sinecure, still it has been a delightful experience. We have made many friends. This fact alone has compensated us for the little we may have accomplished. The future? That lies with the members of the C. L. A. The *WORLD* has unlimited opportunities for service before it. In so far as the editor, whoever he or she may be, receives the generous support and cooperation of the members, to such a degree will our monthly be successful. In again thanking our members for the magnanimous support given us during the past year, we appeal for a continued expression of such cooperation without which the *WORLD* cannot efficiently discharge its functions.

### C. P. I. Being Advertised Extensively Throughout United States

No doubt most of our members have received promotional literature announcing publication of the 1931 cumulated volume of the *Catholic Periodical Index*. This announcement is but an indication of the advertising impetus which will be given the *Index* by the Wilson Company. Copies of the first broadside have been sent to Catholic and non-Catholic libraries throughout the country. With such advertising force behind it, the *Index* will make many new friends for it will be brought to the attention of practically every librarian in the United States. The tremendous resources of the Wilson Company virtually assures the success of the *C. P. I.* In the first place, no Catholic librarian can do without it, and secondly, through an effective promotional campaign, it will be introduced to college, school and public librarians who will readily recognize its value as a reference tool.

There has been considerable comment testifying to the fairness of the service basis charge. Each library pays for the service it actually derives from the *Index*. Hence, the plan is decidedly to the advantage of every library, large and small. The small library is given the opportunity of using the *Index* at a comparatively small cost, while the large library is charged in proportion to the number of indexed periodicals for which it subscribes. Because the minimum cost has been placed within reach of the smallest library, the maximum charge to the largest library has been kept down. The cost of editorial work and typesetting, in short, all the work up to the point where presswork begins, is the same whether performed for one subscriber or a thousand subscribers. The cost of multiplying copies is comparatively small. On the service basis, the small library is able to enjoy the benefits and to pay its share, and in so doing reduces the cost of service for the large library. The service basis is charged by the Wilson Company for its various indexes. The plan has been eminently successful for it is fair to large and small libraries alike.

In order to expedite matters, we suggest that Catholic librarians return their check lists to the Wilson Company as soon as possible.

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### Prayer for Dedicating a Library (Ritual):

O Lord, our God, Master and Author of all knowledge, with kindly favor pour forth Thy divine blessing upon this our Library; grant that it may stand secure, preserved from the perils of fire and from all other dangers that may threaten its safety; grant that each new day may bring some increase, both in its treasures of wisdom and its scope of usefulness to Thy children, an increase which shall be agreeable to its lofty purpose and to Thy divine will; and we beg of Thee to grant unto all Thy servants whose sweet duty may lead them here to labor in the assistance of others, and unto all Thy children whose love of learning may



bring them to throng its halls in the pursuit of wisdom, that they may advance always in the knowledge of the things of earth and the things of Heaven, the knowledge of their fellow-man, and of Thee, Almighty and Eternal God, and that this increase of knowledge may cause to burn a little brighter in their hearts the flame of their love for Thee.

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#### NAZARETH COLLEGE OFFERS SUMMER COURSE IN LIBRARY WORK

Sister Mary Canisius, S.C.N., Librarian, announces that Nazareth College, Louisville, Kentucky, will offer summer professional courses in library science for the training of school librarians, teacher-librarians, and such students as realize the value of library science in the preparation for teaching or as a help in study and research. When Nazareth College initiated summer library courses there was not a single course in library science to be had in the city of Louisville. This summer the University of Louisville is offering two general courses. The pioneering work of Sister Canisius has made for a more practical appreciation of library science in the vicinity of Louisville.

Summer library courses will be offered also at Catholic University, University of Dayton, Marygrove College, University of Notre Dame, St. Louis University, and in other centers where singular contributions will be made to the advancement of Catholic Library progress.

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#### THE SAINTS IN FACT AND IN LEGEND

By SISTER ANNE CATHERINE, S.S.J.  
*Academy of Our Lady, Peoria, Ill.*

Although not exactly close competitors of movie stars and football heroes for the interest of Catholic students, the saints of God yet have a large appeal to young people, and every Catholic librarian knows that inquiries about the Church's heroes and heroines, whether voluntary or enforced by the assignment of an instructor, come with gratifying frequency to his desk. In his capacity as purveyor of information about the saints the Catholic librarian is fortunate to have at his disposal three reference works in English and of comparatively recent date. These three works, or rather two works and one-fourth, are *The Catholic Encyclopedia*, and *A Biographical Dictionary of the Saints* by Rt. Rev. Monsignor F. G. Holweck (Herder, St. Louis, 1924), and the revision by Rev. Herbert Thurston, S.J., of Butler's *Lives of the Saints* (Kenedy, New York, 1926-1931), of which last only three of the twelve proposed volumes have appeared.

These works have as their finest recommendation the fact that they have come from the pens of scholars who take into account the distinction between truth and legend in the stories of the saints. The extent to which legendary material is confused with the facts about the saints is usually not appreciated by the average Catholic reader, and perhaps not even by the average Catholic librarian; still the Catholic student

should be presented with the historical facts when his search is for the facts, just as he may be regaled with the legends with all their literary and psychological significance when his search is for the legends.

The first of these sources of reference, *The Catholic Encyclopedia*, is important as giving sketches of individual saints built on the historical truth as ascertained at the date of the publication of the encyclopedia. Through its index and reading lists further information on the saints can be found. Biographical notes at the end of each article increase the value of the encyclopedia for librarian and student.

In the encyclopedia under "Hagiography" appears a discussion of the legendary material in the lives of the saints written by the Reverend Hippolyte Delehaye, S.J., of Brussels, president of the Society of the Bollandists, which for three centuries has taken the lead in sifting the legends of the saints. A more extensive treatment of this science of critical hagiography is found in the introduction to *A Biographical Dictionary of the Saints*, the introduction and dictionary having been prepared by Msgr. Frederick G. Holweck, D.D., who at his death in 1927 was vicar-general of the archdiocese of St. Louis. This work is remarkable as being the only volume in English to treat of so many saints and one of the most authoritative volumes of its scope in any language; it is the fruit of Msgr. Holweck's life-long study of hagiography and the liturgical sciences.

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Msgr. Holweck's *Biographical Dictionary* contains 1053 pages giving sketches of perhaps 20,000 saints, arranged alphabetically. These sketches, necessarily condensed in form, are written with the most careful regard for the facts in each case, and while popular stories of the saints are mentioned, their legendary character is pointed out. Each sketch is followed by a biographical note.

The most comprehensive series on the saints yet attempted in English is appearing now under the editorship of Rev. Herbert Thurston, S.J., who is revising and enlarging *The Lives of the Saints* originally prepared by the Reverend Alban Butler. Butler's *Lives*, which date back to 1756, were lamentably in need of revision when Father Thurston came forward to undertake the task. Besides adding to the collection the biographies of saints canonized since Butler's writing, Father Thurston has condensed the material already included by Butler and has appended critical notes based on the researches carried on since the earlier author's time. With each biography is given a bibliography. Father Thurston's plan is to publish twelve volumes for the twelve months of the year, and of these the volume for January appears in 1926, that for February in 1930, and that for March late in 1931. Another volume, that of July, has appeared this year as Father Thurston has recently enlisted the editorial assistance of Mr. Donald Attwater, English Catholic scholar, who is the general editor of the new *Catholic Encyclopedia Dictionary*.

### URSULINE ACADEMY SPONSORS CATHOLIC CIRCULATING LIBRARY

One of the outstanding features of the program of student activities at Ursuline Academy, Wilmington, Del., has been the organization of an adult circulating library to be known as the Calvert Library. In memory of George Washington and Bishop John Carroll, friends and patrons of Christian education have been invited to lend their support to this practical manifestation of Catholic Action. Membership in the association, the dues of which are one dollar, entitles adults to draw books from the Ursuline library just as from the public library. In addition to Catholic literature, there will be available books by non-Catholic authors whose philosophy is Christian. Active participation in this pioneer movement will make for an effective dissemination of cultural reading in Catholic homes. The work is under the direction of Mother M. Agatha, O.S.U., Librarian of Ursuline Academy, and member of the Executive Committee of the C. L. A.

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### Wanted: A Satisfactory Classification for Books on Religion\*

By REV. PLACIDUS S. KEMPF, O.S.B., Librarian  
Abbey Library, St. Meinrad, Ind.

In the December issue of the *Wilson Bulletin*,<sup>1</sup> Dilly Tante gives us the source whence the famous mouse-trap quotation of Emerson may have originated. "If a man has good corn, or wood, or boards or pigs to sell, or can make better chairs, or knives, crucibles or church organs, than anybody else, you will find a broad hard beaten road to his house, though it be found in the woods." Ralph Waldo might have carried his C's to another decimal figure and inserted, after "church organs," "classification schemes." For that is the reason why some librarians have all their hirsute sod trodden away from the front yard of their dome, whilst others turn prematurely grey. I think I, too, have gotten a few grey hairs (though I haven't had time to count them) in procuring the meat for this paper. Immediately upon notice from the Rev. Chairman that I was to review the 1931 Edition of the Decimal Classification of Religion, I sent a special delivery letter to the Editor, Miss Dorkas Fellows, for a copy. My letter was returned unclaimed. (In my eagerness I had omitted "Library of Congress" in the address. Thereupon I sent a special delivery letter to the Forest Press, only to receive the answer: "The copy of Dewey Decimal Classification which you have (Ed. 12) is the latest which has been published. I do not know whether Miss Fellows has revised the classification of religion for the next edition, which will be published during 1932 . . . I am sending to her your letter and a copy of this one.")

In the meantime there was no traffic cop on hand to arrest speeding time. On Christmas Eve, just as I had reached my wits' end, a copy of the 1931 edition arrived, bearing the telltale stamp: "Missent to Columbia, Ky." Hence I have not had time to examine the classification fully nor to test it out in practice—on books.

The day following the rain and rush at Mundelein, after the Eucharistic Congress, a friend of mine was having breakfast at the home of the landscape gardener. During the frugal meal the tinkle of Bell's invention summoned the head of the house to the phone. In words, none too gentle, uttered in the stern tone of authority, a dialogue took place. He resumed his place, only to be

called again. This time he held converse in dulcet notes with the invisible person at the other end of the line. His altered manner was readily noted by his guests. Upon being pressed to reveal the identity of his callers, he confessed that in the first instance he had given orders to his workmen to clean up the premises; in the second case, he had exchanged words with his former sweetheart, whom he had deserted because—she was not beautiful and had no money.

Our Rev. Chairman placed me in a similar position when he assigned my topic. In the days of ardent, inexperienced youth my choice fell on the D. C. classification. But when, by careful observation and paternal advice I saw that D. C. is too tightly laced to be an efficient housekeeper in a large library home, I turned my attention to L. C. (Elsie), built on broader lines, a Rachel, no doubt, that will demand seven times seven years of patient, painstaking work—chiropractic adjustments and facial liftings—before becoming a discerning mother, capable of showing due precedence to and keeping perfect order among the prolific progeny of men's fertile minds.

In order to make up for my cold desertion I seize this opportunity to plead warmly the cause of the D. C. in her (or ought I say "his"?) 1931 style of religious garb before the honorable members of the jury here present. Before proceeding to set forth the arguments pro and con it will be well to let E. C. Richardson fill our minds with a few ponderous principles about the criteria of a good classification for books.

"Libraries," he says,<sup>2</sup> "are not gotten together as museums to exhibit what we have called fossils of knowledge. It is a machine gotten together to instill that knowledge into men's minds. The books are collected for use; they are administered for use; they are arranged for use; and it is use which is the motive of classification."

As criteria of a good classification of books he gives the following five rules:<sup>3</sup>

1. It should follow as nearly as possible the order of things. A properly classified library is perhaps the nearest thing that there is to a microcosm. A human mind which knew all things might be more perfect in this regard, but in reality no one can or does keep the whole of things in mind as a library does. It must, therefore, follow the order of complexity or of history, or, if you please, of evolution.

2. It should be carried out in minute detail.

3. It should be provided with a notation which will allow for indefinite subdivision, using mixed symbols, but with a predominant decimal base.

4. It should be provided with a detailed and specific index.

5. The value of such a system is increased in direct ratio to the generalness of its use.

A reviewer of the L. C. classification of religion (BL-BX) admits: "It is recognized that theology and religion is the most difficult section of literature to classify, and no classification has so far succeeded in making it really a satisfactory job. Now that it is available we may congratulate both ourselves and the learned classifiers of the Library of Congress. . . ."<sup>4</sup>

A rapid survey of the attempts to classify books on religion on a D. C. base shows us that these may be reduced to two main heads—the Dewey Decimal Classification and the Classification Décimale of Brussels. Comparisons are said to be odious, but they are often helpful. Thus, it may be useful to compare the latest ed. (12th) of D. C. (1927) with, say, the 6th ed. (1899). This 6th ed. has 661 subdivisions of 200 as compared with the 927 subdivisions of the same class in the 12th. Thus, for example, we note 110 subdivisions (chairs?) added to "Sunday Schools" (268.) (because of increased attendance?); 35 subdivisions were added to "Comparative Theology" (291.) and "Lives of Christ" (232.9); 17 points were added to "Salvation" (234.), whilst "Death" was shortened by dropping the "a" (deth). "Pseudepigrapha" (229.9),

<sup>2</sup> E. C. Richardson, *Classification, Theoretical and Practical*, 3 ed., 1930, p. 26.

<sup>3</sup> *Ib.*, p. 41.

<sup>4</sup> Library Association Record, v. VIII, no. 25, March, 1929, p. 72.

\* Paper read at Mid-winter Meeting in Chicago.

<sup>1</sup> *Wilson Bulletin*, v. 6, no. 4, p. 284.



"Christology" (232.) and "Brahmanism" (294.) were increased by 11 points, whilst "Mormonism" (298.) has lost all its followers in the 12th ed. In all about 266 subdivisions were added.

The second main head or scheme of classification for books on religion is what is known as the "Fellows Sheet," being a translation of the Brussels expansion of the Classification Décimale. My copy bears the date 4 Nov. 22. This, in turn has been augmented, in part, by the "Foik Modification." By comparing these two schemes we find that

Fellows Sheet	Foik Modification
Class 220-229—has—262 div.	
230-240—has—430 div.	230-249—has—528 div.
250-299—has—560 div.	(248 variants)
Total 1252 div.	

Having permitted these preambles to perambulate, we are prepared to hear the case of D. C. 1931 ed. of 200. Before any action is taken on the case permit me to read a portion of Miss Fellows' letter.

"I send yu herewith a copy of our expansion as it has been prepared tentatively but it wil probably be considerably revized and furthermore it is extremely probabl that it wil be very much abridged before being included in ed 13, if, indeed, we do not omit it altogether from ed 13, which now seems quite likely.

"Under the circumstances we must impress it on yu that it shud not be reviewed as a settld form but if yu wish to present its features to yur Association and have the matter discusst with the full understanding by all concerned that it is not in final shape and wil send us the results of the discussion we shud be glad to hav you do so. . ."

Now we come to the vital question of our topic, What is the 1931 ed. of class 200 and what has it to offer?

The 1931 ed. of 200 is not a complete revision of the whole class but only of the following four sections (presupposing that my copy is complete):

1. 210-219—Natural Theology
2. 240-249—Devotional and Pastoral Religion
3. 250-259—Homiletic—Pastoral—Parochial
4. 290-291—Non-Christian Religions

#### I. 210-219—NATURAL THEOLOGY.

This is the smallest of the four divisions, covering four and a half pages. Most of the subdivisions are already in print in D. C. and C. D. I think the use of the word "Deity" in place of "God" is well chosen, as this section is concerned with evidence of the Supreme Being in nature exclusive of revelation. The proofs for the existence of the Deity, divided into a posteriori and a priori, are well worked out, as are also the attributes of the Deity (211.2). On the whole, this section seems quite complete for all purposes. An improvement in the arrangement of the subdivisions of 211 which is assigned to Deism—Theism—Atheism might be made by having these three terms follow in the same order. Thus in

1. the definition we have—Atheism, Deism, Theism.
2. the gen. heading—Deism, Theism, Atheism.
3. the subdivisions—Theism, Deism, *Rationalism* (which includes Atheism)

#### II. 240-249—DEVOTIONAL AND PASTORAL RELIGION

We are informed that many supplementary items of these thirty and a half pages of subdivisions are taken from an expansion by Father Foik. With all due reverence I must say that I think this section is superior to Father Foik's expansion in use of terms, logical arrangement and fuller expansion.

Thus, for example, "lax" conscience is substituted for "loose"; "false" for "unsound-erroneous"; "certain" for "positive"; etc. The same section might be used to illustrate the logical arrangement and fuller expansion. The expression "fuller expansion" will, no doubt, appall those who consider the fullness of the Brussels' expansion undesirable. Still, someone will want a special place for a special book, and, according to Rule 2 of Richardson, "Classification should be carried out in minute detail."

The question might be raised whether "Devotional" is the most expressive and comprehensive word to stand as a heading to 240.

241.44 has been assigned to Mortal Sins—Deadly Sins—Capital Sins. Mortal are mentioned under the "gravity" (241.41) of sins. The "special" mortal sins might be listed under the commandments instead of with the Capital Sins. In 241.441-7 we have the mnemonic symbol for the seven capital sins. Could not the moral virtues follow the same order? And how about Humility, Penitence, Modesty, Zeal, Chastity, Poverty, Obedience being listed as the seven capital virtues?

In 241.6 and the subsequent divisions assigned to the "Commandments," we are surprised to see the Catholic, Lutheran, and Protest numbering given, together with the text of the commandment taken from the (?) version. The editor must have chuckled to herself when she inserted the text of the commandments. Possibly she thought that we are so busy classifying our books that we have forgotten the Lord entirely and our duties to Him, or that D. C. numbers have crowded out of our memories the first decimal classification of Mt. Sinai. But if the text is given, why not add the source, as we do in quoting the words of another, so that the librarian or classifier may save a few mental steps when wishing to verify the text in Holy Writ?

The nature and kinds of vows (241.6131) will, besides simple and solemn, have to include triennial and perpetual. But even these subdivisions will not do away with the perennial contention of some religious that they make "solemn" vows, when they are simply "simple perpetual" ones. I vow to steer clear of this dispute or contention.

It seems a happy thought to wind up the three first Commandments, which sum up our duties to God, by grouping in one place (241.615-9) Superstition, Idolatry, Tempting God, Sacrilege, Simony, and Other Sins against God, rather than including them in the 1st Commandment as in the Foik Modification.

When "Felonious" Homicide was typed somebody was nodding.

Yes, Birth Control has been penciled in under "Birth Practices." Its number? 241.6335.

The division of "Justice and Property Rights" (241.65) is very good.

In the Foik modification "Hagiology" is assigned to 244.9 preferably than to 922.2. In the 1931 ed. 244.9 is omitted. Alas, we take such great pains to canonize our Saints and then have to find a place where we might put them! We hope that the Keeper of the Golden Gates will have no difficulty with his classification and cataloging and "shelving" of his haloed subjects.

I might go on and on, and succeed admirably in getting you so confused as to make myself wholly unintelligible. I fear I have reached that pivotol point now, and to go on, would mean diminishing returns.

You do not attempt to play chess without men. To classify correctly you must have books. Hence I must leave a further and detailed study of the 1931 ed. of 200 to the privacy and leisure (?) of your workshop where you may experiment with it to your heart's content. It may help to relieve depression, and, I hope it will ease the pressure that is brought to bear on those heroic souls who are at work trying to devise a satisfactory classification for books on religion.

In order to influence your final verdict towards leniency in the case of D. C., I should like to remind you of some of the difficulties under which the editor of the D. C. must labor. C. F. Lummis<sup>5</sup> is authority for the statement that

"The item of FINE ARTS in the Dewey table includes Checkers, Blind Man's Buff, Croquet, Baseball, Tag, Skating Rinks, Billiards, Dice, etc.

PHILOSOPHY includes Palmistry, Humbugs, Witchcraft, Servant Girls, Poker, Cock-fighting, Adultery, Roulette, Courtship, Tobacco, Bicycle Races, Infanticide, Polkas, Gossip, Flattery, Lownecked Dresses, Swearing, Pipe Dreams, Ralph Waldo

<sup>5</sup> Annual Report of the City of Los Angeles, Calif., Nov. 30, 1905, p. 325.

Emerson, The Social Evil, Corner Lots, the Keeley Cure, Dyspepsia, Progressive Whist, Race Suicide, Prize Fights, etc.

RELIGION includes Frescoes, Bob Ingersoll, The Devil, Cryptographic Art, Mortuary Buildings, Parish Libraries, Instrumental Music, Witches, Mormons, and so on.

USEFUL ARTS comprehends Gall Bladder and other even less polite functions of the body, Washing of the Feet and Hands, Breakfastfoods, Undershirts, Corsets, Restaurants, Bedding, Nuisances, Tobacco (again), Inherited Mental Disability, Infant Mortality, Divorce, Vivisection, Quackery, Skimmed Milk, Cosmetics, Feeding of Hogs, Emetics, Cathartics, Perkenism, Prussic Acid, Alcohol, Nux Vomica, Catarrh, Colic, Shingles, Apoplexy, Ulcerated Teeth, Cross-eyes, and other "Useful Arts" too numerous to mention.

SOCIAL SCIENCES include Taxes, Salt Codfish, Beggars, Postage Stamps, Plugged Nickels, Football, Cheating, Stockings, Manicures, Suicides and Idiots.

LANGUAGE includes about 90% school readers.

The only value of this A. L. A. tabulation is as showing the enormous range of reading indulged in by the public.

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## IDEALS AND PURPOSES OF THE CATHOLIC LIBRARY ASSOCIATION

By Rev. Peter J. Etzig, C.S.S.R., Secretary C. L. A.

To have definite purpose and clear-cut ideals means a saving of much effort; it makes for more concerted activity; it enables one to make a better and more intelligent selection of means. Purpose and ideal clearly outlined bring about a better understanding, and regulate enthusiasm that easily goes to seed where these are but dimly known and realized.

An ideal may be said to be that which I take for a standard of excellence, an ultimate object of attainment. It is an image of perfection that I have in mind; it is that something which is above you, yet within your power of attainment. Someone has rather pessimistically put it, that ideals are those things which we all have, some strive for, but few attain. But no matter how you define the term, we all have definite and set ideas about the vitalizing influence that emanates from ideals. Thus in our Association—an organized gathering that has emerged from years of desire, effort and plan, there are resident certain purposes, and certain ideals. Yet all that we stand for, and all that we desire is epitomized in the name we bear—*Catholic Library Association*. Our considerations need go no further than these three words; they contain the three elements that combine to form our objective and describe our ideal.

### I. Catholic

At times we may be tempted to make comparisons. We look abroad to see library institutions of secular parentage; we note methods and developments, endowments and personnel. We are appalled by the magnitude of our field; we are shaken by the poverty of our means. Yet, has it ever occurred to you that the very first quality of our organization is that it is *Catholic*? Have you ever convinced yourself that this one single word is the very *raison d'être* of our existence? Take that word from our official letterhead and we are covering a field that is being covered by

organizations better equipped to face and solve problems, than we can hardly hope to equalize. I confess that at times I am tempted to throw up my hands in sheer powerlessness. It comes upon me with dreadful power and terrific force that not only is history a conspiracy against truth, but history and finance and everything that goes to form the thing we call the world, is a conspiracy against all that stands for Catholic—that purposes to service the Mystical Body of Christ. Look at our own problems in things librarian. They stand out on every side legion in number; but worse they at times seem all but impossible of solution. Why is this? Are we not making a mistake in judgment? Are we not unwittingly, perhaps, making the tacit comparison of the things of Christ with the conquests of secular learning, methods and power? In all our library activities let us carefully shun that error. There is no comparison to make—for there is no other cause like Christ's. We may view the outside to serve as incentive, but let us not lose our balance because we are trying to shape our activities along lines that know not Christ. With the Association's first year of existence in full life, we should be at great pains to impress that one thing on our minds. Under this light alone, are our ideals legal, and under it alone—and this I wish to stress very particularly—under this alone, do we come into our rightful place as an organization in the Mystical Body of Christ. As an organization we function under the selfsame influence that vivifies other organizations of the Church. From this consideration I would like to make several deductions that follow almost as effect from cause:

- a) We must exert ourselves to our utmost, with unselfish sacrifice and loyalty, to all that the Association sponsors and stands for;
- b) We must always remember that our purpose is a spiritual one, and that the materials we use must subserve that purpose;
- c) Just as all things Catholic—gigantic in power because projected beyond time, spiritual in ideal because its ideal—light is divine—will ever meet difficulties and discouragements, so, too, our endeavors will be tested by opposition and perhaps rendered Christlike by apparent failure. This opposition will come from various sources, among which we might note three in particular:
  - i) The fact that material and spiritual are contrary sources when not used in proper subjection;
  - ii) The fact that Catholic projects,—things always of far-reaching importance,—are necessarily of slow movement;
  - iii) Internal disagreement because of temperament and conflicting ideals—a disagreement that a rightful consideration of our corporate ideal alone can obviate or correct.

We are a *Catholic* association—therefore a thing of united effort, a thing of wonderful dignity—which we will never allow to be stained by personal grievance, nor dimmed by material considerations.

### II. Library

Just as Catholic is something of a generic quality, the term *library* becomes something of a specific differ-



ence. The constitution tells us that all interested in Catholic library affairs can qualify for membership. We are, therefore, to be at one in the kind of work we do. This work, however, cannot be considered distinct from the term *Catholic*; it parcels the term, and labels a certain little group, and that group is called the Library. Membership therefore is not like membership in other library organizations, as for example, the A. L. A. If this were true we would be covering the same ground. But we must function as members of an association of Catholic Librarians. For this reason, the ideal of the Catholic librarian may, in many ways, coincide with that of other librarians, but only in some ways. In others it rises immensely superior. We should therefore remember that

- a) Librarians are more than people who merely check books, type cards and flick dust from ancient tomes;
- b) Librarians are not merely connoisseurs of manuscripts, selectors of books, compilers of lists and indices.

Librarians are far higher than this—they are the conservers and diffusers of that marvellous thing called truth. But here the Catholic Librarian rises immensely above all others. The Catholic librarian is one who belongs to that wonderful and privileged body charged with truth, but more than this. He has an office that touches the office of God's appointed ministers—the diffusion of the word of God, the diffusion of truth in every shape and form, but yet for one single objective—that the truth of Christ may be made known to all men. A due appreciation of what truth really means—a vivid realization of the sacredness of any office that has to deal with it, and especially of those offices that have to deal with it professionally, will give the correct definition of the Catholic Librarian.

### III. Association

The third element that integrates our complete ideal and purpose, is expressed in the word *Association*. Association is the synonym for cooperation, the mutual helping and assisting one another. This cooperation must be ever so much stronger in our own group because of the dominant and vitalizing spirit of the whole, Catholicity; as well as because our profession and basis of existence is the servicing of the Mystical Body of Christ which is essentially an organization of mutual help, cooperation and charity. This cooperation expected of every Catholic librarian means

- a) A giving of what we treasure the most—our own ideas and mental production—together with the vital energy to materialize such ideas;
- b) it means a gratuitous giving, in most cases, which deems itself only too happy to be able to help in a Catholic project—the very giving being, as it were, its own reward;
- c) it means the fusing of the personal and individual into the larger activity of the association;
- d) it means the mutual shouldering of responsibility and worry, a mutual bearing of burdens, a spirit that can

always be relied upon for helpful suggestion and willing action and participation;

- e) it means that the spread of our purpose and the vehicles of its expression, will be one of our heart-felt desires.

We want corporate action, and let us be careful of standing in the way of such action. Our ideal calls for mutual action—it calls for associate action. Once we put that aside, we have no right to call ourselves an association—we have become hermit librarians.

Let us, however, beware of over-enthusiastic endeavor, which, relying too much on the possibilities of corporate action, loses sight of the fact that real progress is always slow, and perfection is necessarily a process of pain. Let us act calmly and deliberately, since that has always been the hallmark of things truly Catholic. Let us beware of division of purpose by injecting our own ideas to the prejudice of the saner part. When discouragement or human splendor darkens our ideals, let us recall our corporate title. When the magnitude of our work, or the apparent insolubility of certain problems seems to give us a sort of inferiority complex, let us remember the fundamental principle—in Union there is strength. Against such united effort, failure becomes impossibility, save it be the apparent failure of the Savior.

Treasuring thoughts such as these, let us set ourselves to the work of the Association. Let your ideals tinge each action, and let your greatest treasure be a calmness and sureness that are born of your *Catholicity* a reverence and joy that are born of your *librarianship*, a power and conquest that are born of your *association*.

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## COMMUNICATIONS

MR. EDITOR:—

Apropos of Father Riley's review of Father Baumgartner's *Catholic Journalism*, in the April issue of the *WORLD*, in which he called attention to a slip or two in accuracy of detail, will you permit me to say a few words about Father Baumgartner's treatment of our St. Louis papers? The oldest of these, "The Shepherd of the Valley," was published from 1832-36 by Francis H. Taylor, Editor and Publisher, not as reported in *Catholic Journalism*, p. 10, "edited by R. A. Bakewell . . . (1833-38?)." Mr. Bakewell edited the resuscitated paper of the same name from 1850-54. Father Baumgartner's second reference (p. 20) is quite awry, therefore, involving as it does these same data. Moreover, the curious statement that it "ceased to be a Catholic publication and became the organ of the Know Nothings" is news hereabouts. It would be interesting to know what authority there is for the latter statement. Missouri authors do not seem to have noted so ironical a fate! In connection with the "Catholic Leader" (p. 20), which, by the way, should be "The Leader, a literary, political and family newspaper," to give it its full title, mention should have been made of the fact that it was one of the first (if not *the* first) Catholic daily newspapers in English to

be published in the United States. It was issued for more than a year, beginning as a daily in October, 1856, and suspending some time in 1858. This was almost twenty years before the New York attempt (1875), recorded on p. 31. In the interest of historical truth,

Yours very truly,  
HENRY H. REGNET, S.J.,  
Librarian.

St. Louis University Library.

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## WANTS

Rev. Anthony G. Elzi, St. Thomas Seminary, Denver, Col., is anxious to obtain the following:  
*Acolyte*—May 3, 1930, to March 21, 1931.

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Rev. Sylvester Briemaier, O.M.Cap., Librarian, St. Anthony's Monastery, Marathon, Wis., needs several items to complete his files. Since the issues have been sold out, Father Briemaier says he is willing to pay for them.

*Pastoralblatt* (St. Louis): Vol. 42, No. 1 (Jan., 1908).

*Kirche und Kanzel*: Vol. 1 (1918), Nos. 2 and 3.

*Zeitschrift fuer kath. Theologie*: Vol. 45 (1921), entire.

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Boston College Library, Chestnut Hill, Mass., is endeavoring to complete its file of the *Ave Maria*. Any assistance toward acquiring the following volumes and indices will be deeply appreciated:

*Ave Maria*—Vols. 7 to 11 (1871-75).

Indices for Vols. 16, 17, 19, 20 (1880-84); Vols. 22, 23 (1886); Vol. 30 (1890).

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Mother St. Jerome, S.H.C.J., Librarian, Rosemont College, Rosemont, Pa., requires the following to complete her files:

*America*—Vol. 33, Nos. 1 to 18, incl.

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## POSITIONS WANTED

Young lady graduate of Mary Manse College, Toledo, Ohio, B.A. in L.S. School of Library Science, Western Reserve University, desires position in Catholic library. Has had three years' experience as student assistant, Address A. C. H., care of the editor.

\* \* \*

Position wanted in library. College and library training. Knowledge of the L. C. Classification, French and German. B.A. in L.S., June, 1932. Jane C. Walker, Rosary College, Department of Library Science, River Forest, Ill.

\* \* \*

Young lady graduate of Drexel Library School, 1932, A.B. 1931, desires position in Catholic library. Address C. C. J., care of the editor.

## THE CATHOLIC BIBLIOGRAPHICAL SERIES

Published by the Central Catholic Library, 18 Hawkins Street, Dublin.

### 1. *Catalogue of Novels and Tales by Catholic Writers.*

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### 2. *An Index of Catholic Biographies.*

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### 3. *Catholic Mission Literature. A Handlist.*

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### 4. *An Introduction to Catholic Booklore.*

In preparation.

Will point out how Catholic religious literature figures in general bibliographical works, will name and describe the principal sources of knowledge of Catholic books, the best aids to the selection of Catholic literature, Catholic works of reference, the bibliography of the religious orders and of the great Catholic institutions of learning, finally the bibliography of a large number of individual Catholic authors.

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*Pioneering in China*, by Rev. Marion A. Habig, O.F.M., is the story of Father Francis Xavier Engbring, O.F.M., the first American-born priest to labor and die in China as a missionary. It is a welcome addition to Catholic mission literature. A story of self-sacrifice is always invigorating, for it lifts the reader above worldly things. Father Habig has attractively written his story around the letters of Father Engbring. The work never lags in interest. Franciscan Herald Press, \$1.00.

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B. H. Blackwell, Ltd., 51 Broad street, Oxford, England, announces the publication of a cheap edition of *The Cambridge History of English Literature*, 15 volumes, £3/3/-. This edition comprises the text of the original volumes and the general index.

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*Maggie*, an unpretentious book in paper covers, is the delightful story of Margaret Lekeux, adapted by Rev. Marion Habig, O.F.M. The story first appeared serially in the *Franciscan Herald*, and upon urgent request was issued in book form. Maggie was a model girl of the twentieth century who achieved marked success as a school-teacher, choir-director, social-worker, war-nurse and lay-apostle. Her life story is inspirational reading. Franciscan Herald Press, 85 cents.



